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## REPORTS.

ROMANIA, Vol. XXV (1896).

Janvier.

F. Lot. Études sur la provenance du cycle arthurien. 32 pages. (For I and II cf. A. J. P. XVIII 486.) III. Les arguments philologiques dont Zimmer appuie sa théorie. "Ils portent sur les noms propres: 1° chez Gaufrei de Monmouth, 2° dans les poèmes français." "De l'examen qui précède il résulte, croyons nous, que M. Z. n'a pas apporté un seul argument sérieux en faveur de sa théorie exclusivement armoricaine . . . Seul, le mémoire sur l'origine picte de Tristan est vraiment suggestif."

Cais de Pierlas. Chronique niçoise de Jean Badot (1516-67). 47 pages. "Comme source historique, notre chronique a l'autorité d'une rédaction contemporaine aux événements qu'elle retrace et faite par un personnage marquant . . . Comme texte de langue, elle nous fixe l'état du dialecte de Nice à l'époque où elle a été écrite."

Antoine Thomas. Étymologies françaises. A series of important discussions and contributions. The words treated are: *ensouaille*, *esse* (*eusse*), *lente*, *lingue*, *loinseau*, *murger*, *oyen*, *regain*, *rinceau*, *ruisseau*, *seu*, *suage*, *tertre*, *vignoble*, *wirewite*.

Paul Meyer. Fragments d'une paraphrase provençale du Pseudo-Caton (with facsimile). "Cette petite découverte comble une lacune dans l'histoire de la littérature provençale."

A. Morel-Fatio. Les deux *Omero* castillans. With the exception of a long passage on the Trojan War in the *Libro de Alexandre*, the first attempt in Spain to furnish in the vernacular a résumé of the Iliad was the fifteenth-century *Omero romanizado*, translated by Juan de Mena from the *Ilias latina* of Pindarus Thebanus, commonly called Italicus, who flourished in the first half of the first century. The second of the two 'Omero castillans' consists of a translation, made about 1442 by Pedro Gonzalez de Mendoza (son of the celebrated Marquis of Santillana), of a Latin version of the first, second, third, fourth and tenth books of the Iliad, by the Italian humanist, Pier Candido Decembri. The second Spanish translation did not supplant the first, which was printed at Valladolid in 1519.

Mélanges. Ov. Densiusianu. Roumain *abur* 'vapeur.'—A. Thomas. La date de la mort de Nicolas de Clamenges. A. D. 1437.

Comptes rendus. George C. Keidel. Romance and Other Studies. No. 1. The *Évangile aux femmes* (P. Meyer). "L'étude historique des langues modernes et de leurs littératures a pris, depuis quelques années, un développement considérable aux États-Unis. Ce mouvement, par lui-même très digne d'attention, nous intéresse particulièrement à plus d'un titre: d'abord parce qu'il a déjà produit un certain nombre de travaux estimables sur notre ancienne littérature, et aussi parce que plusieurs des professeurs qui enseignent la philologie romane dans l'Amérique du Nord ont été nos élèves. Actuellement encore, nous avons à Paris, au Collège de France, à la Sorbonne, à l'École des Hautes-Études, à l'École des Chartes, bon nombre d'auditeurs venus d'outre Atlantique. Tout cela est de très bon augure, et nous ferons de notre mieux pour tenir nos lecteurs au courant des progrès rapides de la philologie romane en des régions où, il y a quinze ans, cette science était à peu près inconnue. L'opuscule dont nous allons rendre compte brièvement nous apporte un nouveau témoignage de l'ardeur avec laquelle les Américains se livrent à l'étude de la littérature du moyen âge."—Louis Emil Menger. The Historical Development of the Possessive Pronouns in Italian; James Dowden Bruner. The Phonology of the Pistoiese Dialect (E. G. Parodi). 10 pages. "Le due memorie, che ci proponiamo di esaminare, furono entrambe presentate, come dissertazioni di laurea, all' Università di Baltimora, ed attestano che in America i nostri studi acquistano sempre nuovi cultori."—P. Le Verdier. *Le Livre du Champ d'or* et autres poèmes inédits par M<sup>e</sup> Jean Le Petit, docteur en théologie de l'université de Paris (E. Picot).

#### Périodiques.

Chronique. The fourth quarto volume of the *Catalogue des manuscrits français de la Bibliothèque nationale* has appeared. The three preceding volumes of the series were published respectively in 1868, 1874 and 1881. At this rate the work will not be completed before the year 2000. In order to meet more promptly the needs of scholars, M. Omont, well known as a cataloguer (chiefly of Greek MSS), has undertaken, on a smaller scale, a new series, in octavo, of the French MSS, under the title *Bibliothèque nationale: Catalogue général des manuscrits français*, of which the first volume has already appeared.

Livres annoncés sommairement. 13 titles.

#### Avril.

Camille Julian. La tombe de Roland à Blaye. 13 pages. The author propounds to himself the question: "Pourquoi la légende a-t-elle fait de cette église [la basilique de Saint-Romain] la dernière demeure du mort de Roncesvaux?" In answering it he makes an entertaining as well as instructive study of the

manner in which external conditions and considerations serve to mould the forms of legend and tradition.

Paul Meyer. Version anglo-normande en vers de l'Apocalypse. 84 pages. "La version rimée de l'Apocalypse, qui est publié pour la première fois dans les pages qui suivent, peut passer pour à peu près inconnue. C'est du reste son principal mérite... Le texte est souvent mal compris et presque toujours mal rendu. La versification est très incorrecte... Mais cette production, malgré sa faiblesse, est un hommage rendu à notre langue, et à cet égard elle a droit à notre intérêt." "Avec ces médiocres ouvrages [l'*Apocalypse* et la *Descente de saint Paul en enfer*] se clot, ou à peu près, la poésie anglo-normande. Plus tard encore, jusque vers la fin du XIV<sup>e</sup> siècle, des Anglais pourront avoir la pensée de s'exercer à la poésie française. Gower même écrira en français un très long poème, mais ce français sera celui de France : ce ne sera plus l'idiome importé en Angleterre par les compagnons de Guillaume de Normandie."

Emmanuel Philipot. Un épisode d'*Érec et Énide*: "La Joie de la Cour." 35 pages. To this elaborate study M. Gaston Paris appends a critical note, in the course of which he remarks: "Cette observation diminue quelque peu la ressemblance signalée par M. Philipot entre *Érec* et le *Bel Inconnu*, mais ne détruit pas l'explication générale qu'il donne de l'épisode si altéré de 'la Joie de la Cour,' explication certainement préférable au rapprochement que j'avais fait entre 'la Joie de la Cour' et le 'fier baiser.'"

F. d'Ovidio. Di alcune infiltrazioni d'italiano settentrionale nell'italiano letterario. 15 pages. *Grezzo e greggio; pettego-lezzo; melazzo o melassa; mezzadro; leggiadro.*

Mélanges. P. Meyer. Le roman du conte [*read* comte] et de la veuve du jongleur, d'après Bracton.—Arthur Piaget. Un prétendu manuscrit autographe d'Alain Chartier.—Leone Luzzato. Contributo allo studio del dialetto valdostano.

Comptes rendus. A. Héron. La *Règle de saint Benoît* traduite en vers par Nicole (G. Paris). 5 pages. "Aujourd'hui [l'œuvre] ne saurait avoir qu'un intérêt philologique, mais cet intérêt est réel." In his review M. Paris gives an extended list of examples of the archaic form, without final -e, of the first pers. sing., pres. subjunc., of the first conjugation, some of which examples have not been noted elsewhere.—Francisco de Bofarull y Sans. El testamento de Ramon Lull y la escuela luliana en Barcelona (Alfred Morel-Fatio).—G. A. Scartazzini. La Divina Commedia di Dante Alighieri, riveduta nel testo e commentata. Seconda edizione (Paget Toynbee). "After carefully going through the present edition, we are reluctantly forced to the conclusion that, so far from being an improvement on the last, it is for all practical purposes much inferior to it."—R. V. Täckholm. Études sur la phonétique de l'ancien dialecte sousselman (J. Ulrich).

Périodiques. Zeitschrift für rom. Phil. XIX. C. Carolina de Vasconcellos. *Zum Liederbuch des Königs Denis von Portugal*. "Cet article, auquel il faut joindre l'article bibliographique de trente-huit pages inséré plus loin, est fait à propos de l'édition du *Cancioneiro* donnée par [Henry] R. Lang [of Yale University], et contient, avec un grand nombre de rectifications de texte, les plus précieuses remarques littéraires."—XX. J. E. Matzke. *Ueber die Aussprache des altfranzösischen ue von lateinischem ö* (G. Paris). "L'auteur de ce remarquable travail soutient avec moi . . . contre M. Ascoli que la prononciation originaire de l'*ue* fr. < lat. *ö* était *ue* et non *üe*."

Chronique. Fr. Novati has undertaken a *Biblioteca storica della letteratura italiana*, of which the *Navigatio Sancti Brendani* constitutes the first volume.

Livres annoncés sommairement. 30 titres. Jules Jeanjaquet. *Recherches sur l'origine de la conjonction 'que' et des formes romanes équivalentes* (G. Paris). "Très remarquable thèse" . . . "La thèse essentielle de l'auteur, c'est que la conjonction française *que* (ainsi que ses équivalents romans) est non pas *quid*, comme on l'admet depuis Diez, mais *quem*, qui, après avoir à peu près absorbé toutes les autres formes du pronom relatif, aurait aussi absorbé la conjonction *quod*. Cette théorie est exposée avec beaucoup de force et justifiée avec une grande érudition; on hésite cependant encore à l'accepter . . . L'avenir dira si elle doit décidément triompher" . . . "Ce morceau capital est précédé d'une introduction fort intéressante sur l'extension de *quod* en latin classique et sur *quod*, *quo*, *quomodo*, *cum* en roman (*si* en roumain), et suivi d'une recherche non moins fructueuse sur *quam* et *quia* dans les langues romanes (extension de *quare*; le roumain *ca*)."—Ch.-L. Livet. *Lexique de la langue de Molière*. "Véritable trésor pour la connaissance du français au XVII<sup>e</sup> siècle."

Juillet.

A. Jeanroy. *Études sur le cycle de Guillaume au court nez* (1<sup>er</sup> article). 28 pages. *Le Couronnement de Louis*. I. Analyse du Poème. II. Sources historiques des diverses branches. III. Agencement des branches. IV. Présence de Guillaume dans les diverses branches.

A. Thomas. *La dérivation à l'aide des suffixes vocaliques atones en français et en provençal*. 12 pages. Although derivation by means of atonic vowel suffixes is of very limited application in the Romance languages, and especially so in the Gallic territory, the author is able to present a good number of additions to the illustrative list given in the second volume of Meyer-Lübke's *Grammatik*. The suffixes treated are Latin: *-eus*, *-ius*; *-ea*, *-ia*; *-ium*; *-uus*, *-ua*.

Jules Camus. Notice d'une traduction française de *Végèce* faite en 1380.

Paul Meyer. Les anciens traducteurs français de Végèce, et en particulier Jean de Vignai. 23 pages. Three early translations of the *De re militari* of Vegetius have been preserved: that of Jean de Meung (author of the second part of the *Roman de la Rose*), dating from 1284; that of Jean de Vignai, who flourished in the first half of the 14th century, hospitaller of Saint-Jacques du Haut Pas, and translator into French of some dozen Latin works; and finally the anonymous version described by M. Camus in the preceding article.

J. Gilliéron. Notes dialectologiques. 17 pages. I. Sur quelques noms de lieux de la vallée d'Anniviers. II. Le français *épingle* et ses concurrents patois. III. Les noms des jours de la semaine en Savoie. IV-IX.

Mélanges. A. Thomas. Franç. *besoche* et gascon *bezoch*; franç. *guideau*; prov. *orgier*, *orjaria*. Exemples du suffixe *-amen* en français.—Werner Söderhjelm. Hugues le Roi de Cambrai.—Fredrik Wulff. Dante, *Pietra in pietra*.

Comptes rendus. Karniev. Documents et remarques pour l'histoire littéraire du *Physiologos* (en russe) (André Beaunier). 6 pages. "Apporte des documents tout nouveaux dont on devra désormais tenir compte lorsque on étudiera la question du *Physiologos*, qui revient, en ce qui concerne la *Romania*, à celle de l'origine de nos bestiaires français du moyen âge."—L. Willems. L'élément historique dans le *Coronement Looïs*. Contribution à l'histoire poétique de Louis le Débonnaire (A. Jeanroy). 8 pages. Complementary to the extended article by M. Jeanroy indicated above. "[L'auteur] s'est abandonné, avec une hardiesse sans égale, à ce parti pris d'identifications contre lequel j'avais cru devoir protester."—Ed. Forestié. Les livres de comptes des frères Bonis, marchands montalbanais du XIV<sup>e</sup> siècle (P. Meyer). "Nous n'avons pas à revenir sur ce que nous avons dit de la variété et de l'importance des renseignements, en grande partie nouveaux, que les comptes des frères Bonis fournissent sur le commerce, sur les usages, sur la vie sociale en Languedoc vers le milieu du XIV<sup>e</sup> siècle."

Périodiques. Chronique.

Octobre.

Ov. Densusianu. Aymeri de Narbonne dans la chanson du *Pèlerinage de Charlemagne*. 16 pages. M. Gaston Paris appends a lengthy note, which he begins with the words: "L'intéressante discussion qu'on vient de lire mérite assurément d'être prise en sérieuse considération. On ne peut dire toutefois qu'elle force l'adhésion."

G. Paris. *Le Donnei des Amants*. 45 pages. Edition of an entertaining unpublished poem of 1244 octosyllabic verses, riming two and two. Of the title-word *donnei* the editor remarks: "Ce mot a été emprunté vers le milieu du XII<sup>e</sup> siècle au prov. *domnei*, tiré du verbe *domneiar*, 'faire la cour aux dames, faire l'amour' . . . C'est en effet l'entretien de deux amants, censés surpris par le poète, qui fait le sujet de notre *Donnei* . . . Ce cadre fictif sert surtout à l'auteur à insérer des historiettes, des 'exemples,' et des réflexions qui ne sont pas toujours trop bien à leur place." Contrary to the usual order, the editor, instead of prefixing, appends to the text his analysis of the poem and literary commentary, thus reserving an agreeable surprise for the reader.

P. Meyer. Notice sur un manuscrit français appartenant au musée Fitzwilliam (Cambridge). 20 pages. An early paragraph of this notice gives an accurate account of the dispersion ('l'histoire est assez curieuse') of the famous Hamilton library, between the years 1882 and 1889.

Carl Voretsch. *Sur Anseïs de Cartage*. Supplément à l'édition de M. Alton (1<sup>er</sup> article). 22 pages. I. Le manuscrit de Durham.

Mélanges. T. Lot. Une source historique d'*Ille et Galeron*. Érec. Le blanc porc de *Guingamor*.—F. Novati. L'*Archimimus* di Seneca ed il *Tombeor Nostre Dame*.—E. Rolland. Une particularité de la formation du féminin pluriel en Languedoc. Le mot enfantin *nanan* [something good to eat]. "On aura d'abord dit: *du maman*, c'est-à-dire quelque chose demandé ordinairement par les enfants, puis par corruption (les enfants ignorant la phonétique) *du nanan*."

Comptes rendus. Histoire de la langue et de la littérature française, des origines à 1900, publiée sous la direction de M. Petit de Julleville (Gaston Paris). 19 pages. Leaving to be discussed elsewhere the portions of the work devoted to the history of the language, by Prof. Brunot, M. Paris devotes his elaborate article to the first two volumes of this monumental history. "En somme le but poursuivi a été atteint, et le public a désormais entre les mains un riche répertoire et comme un 'guide' de notre ancienne littérature."—A. Pauls. Der Ring der Fastrada. Eine mythologische Studie (Ov. Densusianu). "Légende . . . qui s'est formée autour du nom de Charlemagne et qu'on entend encore aujourd'hui raconter à Aix-la-Chapelle."—Adolf Tobler. Li Proverbe au vilain. Die Sprichwörter des gemeinen Mannes (G. Paris). "280 strophes . . . terminées par un proverbe accompagné de la formule consacrée: *Ce dit li vilains*."—Adolf Tobler. Etymologisches (G. Paris).

Périodiques. Livres annoncés sommairement. 20 titles. William Henry Schofield. Studies on the *Li beaus Desconus* (vol. IV of Studies and Notes in Philology and Literature). "Très intéressant ouvrage."

H. A. TODD.

## HERMES, XXXII (1897).

W. Dittenberger, *Antiphons Tetralogien und das attische Criminalrecht*. II. Since the tetralogies are fictitious and valueless as sources of Attic law, we must reject their statements when they conflict with reliable authorities. So when they ignore the laws that leave justifiable homicide unpunished, when they lengthen the period of exile beyond the year limit or deny the testimony of slaves under torture, when they mention a *law* to punish unjust accusers or seem to distinguish between *ἱεροσυλία* and *κλοπή ἱερῶν χρημάτων*. III. Such errors make the tetralogies unsuitable for use in the Attic schools and, whether due to ignorance or caprice, prove that the speeches were not written by an experienced lawyer and practical statesman like Antiphon. His style is sober and dignified, theirs is bombastic and sophistic. The use of *ἀπελογήθην, καταλαμβάνειν* ('condemn') *καταδοκεῖν* and of the comparative adverb in *-ως* shows that they were written by an Ionian living in Athens during the Peloponnesian War.

R. Wünsch, *Zur Textgeschichte der Germania*, shows that B (Massmann) resembled the Arundelianus and was, accordingly, of little value, and that Rd, Re form one group, F, Rf, Rb another. He collates a new MS, Par. 1180, which is closely related to D and Ven. The archetype of all the MSS was first used by Aeneas Silvius Piccolomini and was found in 1458, but not by Henoch. The notice in the Leyden MS is merely an inference of Pontanus.

E. Thomas, *Zu Dionysios von Halikarnass*. In *De Isocr.*, p. 570 R., *ἀσύνπτα* ('unconnected') οὐδ' ἑλλειπῇ is a single marginal note; in *De Lys.*, p. 466 R., read τοὺς μὲν ἂν δρᾶσαι, τοὺς δὲ παθεῖν, and in *De Isocr.*, p. 547 R., ἐν ἀνθρωπίνους <χαίρουσιν οἱ πολλοί>.

G. Thiele, *Zu den vier Elementen des Empedokles*. In *Emp.* 33-5 St. Zeus is the air (cf. 99, 204), Hera the earth (cf. Hes. theog. 693), Aidoneus the fire. Similarly in the decoration of a Vienna (2600) and a Munich (2655) MS air and fire are represented by male, earth and water by female, figures. This principle aids in the interpretation of certain reliefs.

J. van der Vliet, *Die Vorrede der Apuleischen Metamorphosen*, publishes a revised text of the prologue with critical notes. Apuleius here speaks as a Greek who has learned Latin at Rome.

W. Helbig, *Eiserne Gegenstände an drei Stellen des Homerischen Epos*. Δ 123 is inconsistent with 139 in its original form and has no fixed place in the MSS, Σ 134 is obscure, and Δ 485-7 confused and ungrammatical, and all three must therefore be regarded as interpolations.

F. Skutsch, *Coniectanea*. In *Plaut. Merc.* 82 read *vix* for *ut*, 563 *agis*; *Ter. And.* 936 *poste* (so 509 *mihi poste*, 517 *ante*), *Hec.* 278 *pol equidem*; *Varro de ling. lat.* V 8 *religionis* for *regis*, VI 21 *suffigendo*.



U. von Wilamowitz-Moellendorff, *Die Xenophontische Apologie*. The false assumption of Anytus' disgrace (31) is an amplification of the Meno episode, while §28 imitates Phaedo 89 B. But the Phaedo follows after the Phaedrus, which was written about 380, so the date of the Apology must fall in the seventies. The lateness of composition, the false statements of §§13 and 22, and the borrowing from the Platonic Apology (as 26 from 41 B), all militate against the Xenophontean authorship.

L. Cohn, *Kritisch-exegetische Beiträge zu Philo*. In *De Opif.* 8 read *ἔγνω δὴ ὅτι*, 17 *τὴν εὐκрасίαν καὶ εὐκαιρίαν* (cf. Pl. Tim. 24 C), 171 *καθὼς*; in 30 *τὰ κριτήρια* is a gloss; 65 *λαμβάνει* may stand. In Leg. Alleg. I 16 make *ἡ ψυχὴ* the subject of *δοκεῖ* and omit *τουτί*; 18 read *ἔστ' ἂν* for *ὅταν*, 66 *Μαριάμ*, and to 52 cf. Lev. 16. 29; III 9 read *ἐνώπιον κυρίου*, 40 *ὄν κακία*, 57 *κατέλαβε* for *ἀντελάβετο*, 130 *θυσάμενον*, 137 *παραχώρησιν*, 163 *οὐ χωρήσει*, 190 *μαχομένη*, 201 *<πληγὰς>* *ἀποσειόμενος*, 242 *ἐκκεκριμένην θείου χοροῦ φύσιν*; 151 *τὸν τρόπον* is a gloss; 61 *γνωρίζει*, 82 *ἱερεὺς*, 176 *κατ' εἰκόνα* may stand. De Cher. 21-3, cf. Pl. Tim. 36 C; 30 read *μέσον* for *μετὰ*, 36 *δίοπος* for *πηδαλιούχος*, 58 *ἀθροῦν <οὐκ> ἔχων*, 91 *ἄ* for *ἀς*, 120 *ξένην πόλιν*; 113 *χρήσιν* means 'loan' and may stand. De Sacr. Abel. 63 *ἐντραφῆναι* and 101 *κατ' ἀρετὴν* may stand. Quod deterius 74 read *ὅτι* for *ἔτι*, 108 *τροφῆς* for *τροφεία*, 153 *εἰ τὸ ὄν* for *εἴτ' οὖν*; 28 *παρὰ* and 127 *φωνή* may stand.

F. Blass, *Zu Aristophanes und Aischylos*. Ran. 14 read *Δύκιαι κάμειψίαις σκεύη φέρων*, 269 *τὸ κωπῖω*; 1227 *ἀποπρίω* means 'buy again' and 1235 *ἀπόδος* 'give back'; as 1238 is not the first line of the Meleager, we need not suppose a revision, and similarly in 1206, 1225, 1244; 1291-4 are genuine; Choeph. 685 read *θάπτειν <μ'>*, 760 *τροφεύς τ' <οὐ>*, 983 *περισταδὸν*; 878-9, cf. Eur. Or. 1475, Ar. Lys. 428 ff. for *μοχλοῖς*.

W. Dittenberger, *Die delphische Amphiktionie im Jahre 178 v. Chr.* The Aetolian league was made up of single cities, so that when a city or a country joined the league, it lost its nationality and its *hieromnemonēs* were chosen by the Aetolians from their own number. In 178 the Locrians, Dorians and Aenianians were still members of the league, as appears from Delphic manumission decrees of 190-180 B. C. (v. also Liv. 41. 25, 3), but owing to the growing weakness of the league, the five Aetolian names in the decree of BCH. VII 427, vi are ascribed to the several constituent tribes and the original Aetolian representation is given up.

D. Detlefsen, *Zur Kenntniss der Alten von der Nordsee*, comments on a poem by Pedito on the voyage of Drusus in Sen. Suas. 1. 15. In Plin. 37. 35 the MSS read *Guiones*; these are the same as the *Inguaeones* of 4. 96, and the 6000 stadia of their territory is the coast from Kent to the end of Jutland. In Plin. 4. 94 *Baunonia* is a name for Heligoland.

H. Wirtz, *Der Codex Nazarianus des Sallustius*. This is identical with Vat. Pal. 889 and is the work of three hands. The

collation here published shows that it is nearly as good an authority as P.

P. Meyer, *Zur Chronologie der praefecti Aegypti im zweiten Jahrhundert*, gives a list of 43 prefects from C. Vitrasius Pollio (17-31 A. D.) to Basilianus (217), with the dates of their term of office so far as papyri and inscriptions give us information.

H. von Fritze, *οἰλαί*. The *οἰλαί*, with which *οἰλοχύται* and *προχύται* are synonymous, were uncooked barley-grains, usually dry and salted, which were thrown on the altar-fire. They took the first place in the sacrifice and were presented in their natural state, because they were the earliest offering rendered by man, and they were given to all the gods who share food with men, but not to the deities of the lower world. Hence they appear in sacrifices made for the purpose of food and in preliminary rites intended to summon the gods to the main ceremony (as Eur. Iph. A. 1471). The throwing of grain upon the victim's head was not the rule, but the exception, and the scholiasts confuse *οἰλαί* with the Roman *mola salsa*.

U. von Wilamowitz-Moellendorff, *Der Chor von Hagesichora*. In v. 40 of the Paris fragment of Alcman read ὁρῶ *F'* ὦτ' ἄλιον. There is no trace of an antichorus, but we have a simple thiasos of eleven maidens, perhaps not of noble birth, but more or less related to each other. Ten names are given, but the one who sings the solo is unnamed. They have disputed the question, Who is the fairest? and not the leader, but Agido, her cousin, receives the prize. This is no national hymn, but merely a scene of every-day life. Aotis may be Medea.

C. Bardt, *Zur Provenienz von Ciceros Briefen ad familiares*. The letter of recommendation (10) published in Book I makes it probable that this volume was made from the writer's own abstracts. Furthermore, V 8 evidently consists of a rough draft and a more finished copy of the same letter united by Cicero and worked over for publication. This shows that he revised some of his letters at least. In ad Att. XVI 5, 5 read *instar ἑπτα- <τεύχων; hae sunt diligenter au>gendae*; from *heptagendae* arose the reading *septaginta*.

A. Schulten, *Ein römischer Kaufvertrag aus dem Jahre 166 n. Chr.* The sealed margin contains an abstract of the document and the seven seals belong to the seller, buyer, bondsmen and three witnesses. The contract is further signed by seller, bondsman and witnesses. The papyrus shows us the blending of a (Roman) *stipulationis cautio* with a (Greek) *chirographum*, the former only the record of a verbal contract, the latter binding in itself.

K. Wernicke, *Bockschöre und Satyrdrama*. Goat-dances were first celebrated in the Peloponnesus in honor of Hermes Nomios or of Adrastos, a chthonian god. They were introduced into

Athens by Pisistratus, and the chorus of the satyr-drama were dressed like goats, even to the hoofs, till c. 450 B. C. The Cyclops (before 438) shows the transition (v. 76 ff.), when the satyrs gave place to the native sileni, who had horses' tail and ears, but kept the goat-skin apron. These sileni were mis-called satyrs in later art.

Miscellen. G. Wissowa in Cic. de leg. II 12. 29 reads *colendae VI virgines*.—K. J. Neumann shows that Silius made use of Sallust in 12. 354 and 376; also that Sallust puts in Macer's mouth (Hist. 23) a prophecy of Augustus' principatus.—A. Wilhelm cites Wien. Akad. 132, II, p. 12, 1 for *ἐνιαυτός* as 'anniversary.'—A. Rosenthal vindicates for Theophrastus the fragment in Walz, Rhet. Graec. VII 1154, 23.—F. Hiller von Gaertringen would connect Cleothera (Schol. ad v 66) as eponymous nymph with the "old city" of Kamiros in Rhodes.

D. Detlefsen, Zu Plinius Naturalis Historia, offers emendations to Book II and estimates the critical value of the excerpts.

A. Gercke, Die alte *τέχνη ῥητορική*. Gorgias wrote a complete *τέχνη*, which consisted of model speeches to be memorized for use in court, like Antiphon's tetralogies and Protagoras' disputations, each speech being preceded by a brief introduction treating of rhetorical theory (*περί καιροῦ κτλ.*). Alcidas (390 B. C.), Plato (Phaedr. 390 or 388) and Isocrates (or. 13, soon after 388) attacked this mechanical system. The Phaedrus was written as a program for Isocrates' school, and the orator adopts for his art the term *φιλοσοφία* there introduced. Plato would never have praised Isocrates, if he had read 13, 21 (cf. Gorg. 460 A).

U. von Wilamowitz-Moellendorff, Die Perser des Aischylos. This play is a condensed trilogy, each act being as independent a drama as the Suppliants. Though the chorus is the same, the scene changes from the palace to the tomb outside the city and again to the highway. Perhaps the earliest trilogies, like the primitive comedies, were much shorter than in later years. The little temple, on whose steps the elders sit in council, afterward serves as the tomb. The Persians was first performed in Syracuse, 476-473 B. C.; influenced by Phrynichus, the poet follows the Sicilian fashion, and, as in the *Αἰγναί*, deals with contemporary events. The play was presented alone and not at a Dionysiac festival. The solo part in the concluding *commos* was given by a special singer, not by an actor, since the measures are lyrical; an actor might recite *anapaests*, as they are based on the simpler music of the *cithara*.

B. Keil, Die delphischen Rechnungsurkunden. Both accounts in BCH. 1896, 198 ff. are acts of the town council, but from different periods (till 341 and 324-329 B. C.). The change in organization and procedure is due to Alexander's gain of two

Amphiktionic votes in 335, when he compromised for his added power and the title of βασιλεύς then assumed by sending four Delphian *Greeks* as his representatives instead of Macedonians.

C. Robert, *Zur Theaterfrage*. The orchestra at Athens rested on six feet of earth in order to give room for an underground passage, which existed in the earlier theatre. The stage-building must have covered part of the orchestra, for, if beyond the circle, it would have blocked the entrance to the temple of Dionysus. It was lightly built with painted pillars on its front, and had neither paraskenia nor upper story, for this would have interfered with the μηχανή. We cannot suppose that the front of the house was removed by the ἐκκύκλημα, for the tragedians take great pains to bring into the open air characters that would naturally remain within. θυμέλη (= θεμέλιον) means the orchestra, and there was usually neither altar nor bema within the circle. The clear testimony of Vitruvius to a Greek stage makes it probable that with Lycurgus a double system came in; the new plays were acted on the λογέιον, while comedy and the old tragedy kept their place in the orchestra.

Th. Mommsen, *Eugippiana*, defends in detail the first class of MSS.

Miscellen. F. Münzer compares Valerius Antias in Gell. VI 9. 9 and 17 with Liv. XXIX 22. 7-9 and Plin. XXI 10. His history contained only thirty books.—K. J. Neumann refers *lege pulsus* in Tac. ab. exc. 3. 24 to a *quaestio*.—U. Wilcken in 'Aθ. πολ. 18. 2 makes καὶ τοὺς περὶ—πολύ a parenthesis. Thettalos was born about 553 B. C.—P. Meyer contributes notes on *focariae militum* and the governors of Egypt and Arabia.—J. Ziehen interprets and defends Honorius' poem on Seneca.—E. Schwartz in Eur. Med. 1181 takes κῶλον—δρόμον as acc. of measure with ἀνέλκων equivalent to ἀποσπῶν, and in Alc. 30 τιμὰς ἀφοριζόμενος as a translation of the Homeric γέρας ἀπούρας.

B. Keil, *Kyzikenisches*, shows from Aristid. I, p. 130 D, etc., that the great temple of Demeter and Persephone at Cyzicus was destroyed by an earthquake about 155-150 B. C., and was rebuilt by the province of Asia.

C. G. Brandis, *Ein Schreiben des Triumvirn M. Antonius* (Cl. Rev. VII 446). This letter (33 B. C.) shows that the Asiatic cities had been united in a permanent parliament by Antony some time after 42 B. C. It also gives the earliest date for a general assembly of ἱερονίκαὶ and στεφανίται.

A. Schulten, *Die Makedonischen Militärcolonien*. These were the settlements of veterans established by Alexander and his successors, and were fortresses like the earliest Roman colonies. Their presence is attested by inscriptions chiefly in the Seleucid kingdom, but also in Pergamon and Egypt.

Th. Mommsen, *Consularia*. The Western Fasti omit Herculus' name in 307 because of his quarrel with Maxentius, while the hostility of Galerius and Constantine causes confusion in the lists from 307 to 310. The last Western consul ruled in 472.

Ed. Schwartz, *Die Berichte über die Catilinarische Verschwörung*. Sallust added little to the facts which he found in Cicero's works, but, perhaps in reply to the *De Consiliis*, distorts their meaning in order to attack Cicero and the Senate. He emphasizes the noble birth of the conspirators and makes their misdeeds the fruit of oligarchy, he gives as the reason for the plot not Catiline's defeat at the polls in 63, but the pangs of his conscience. To Cicero are ascribed weak and evil motives; his wise precautions are not mentioned and his triumph is treated with scorn, while his great speech appears as a piece of tactless impatience, which needlessly drove Catiline into rebellion. To draw attention from Caesar's guilt, Catiline is made unduly prominent and the inception of the conspiracy is placed earlier than the true date. Caesar, indeed, appears as a hero drawn much after the model of Cato, while Pompey is stamped as a democrat. True to his revolutionary ideals, Sallust emphasizes the individual as against the class, and brings Cato, Caesar and Catiline into high relief. In this he attacks the impartiality of the annalistic method, but forsakes his own Greek model. He is opposed to the sensational style of Poseidonios and the peripatetic school, and follows a Greek theory of historiography developed from Thucydides by some literary critic, since it suited better his polemic purpose. Livy, whose attitude may be best learned from Dio, praises the Senate and in the main agrees with Cicero, though he depreciates the services of the orator. Plutarch was not influenced by Livy, as his conception of Antony shows, and knew Cicero and Sallust only through Fenestella, who took indifferently from both sources. The authority which Appian follows bases his account on Sallust, but purposely and fancifully alters motives and facts in his endeavor to uphold the monarchy.

E. Ziebarth, *Popularklagen mit Delatorprämien nach griechischem Recht*. The rewards offered to informers in Pl. Leg. 914 A-932 D, etc., are based on existing provisions of Greek law. As in Athens, so in the islands, Phocis and Arcadia, the informer received half of the fine, in a few places only a third. Delphi usually gave certain privileges, but no money. In Teos the informer acted as representative of the state, though private suits were allowed.

Miscellen. Th. Mommsen publishes an inscription in honor of Epinikos and relates his history.—A. Stein criticizes Meyer's list of the Praefecti Aegypti (Herm. XXXI 210).—J. Beloch. Heraclia was in the Aetolian league after 187 B. C.; Aetolia Epicetetus was the N. (not the E.) district and included Agraiia.

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